553 Naming the child. -- It is then that the child is named. A
852 choice is made among several names by drawing straws. In the tribes of the Aïr, when there is a dispute over the choice of a name, each of the parties present brings a small goat and secretly gives it the preferred name. The mother, who does not know who has donated each goat, chooses the one she likes and has it slaughtered.
[574] The child must then bear the name which had been given the goat for the occasion. Then a meal is served to the people of the camp
[431] and to the guests, and a present is given to the marabout if one came.

[302] The same day the newborn's hair is cut for the first time, and the marabout places an amulet around his neck.

551 /284/ The names given to children are quite varied and sometimes very whimsical. They observe customs like those of the American Indians, and so the parents take into account certain fortuitous circumstances which surrounded the birth. We have seen a young girl who bore the name of Tédigrès, meaning "hail," because there was hail at the moment she came into the world. Others bear the names of animals such as Ănaba, the panther; Ăbagui, the jackal; Acotey, the jerboa; Tinirt, the antelope; Ăhenkatt, the gazelle, etc.

[177] Because of Arab influence, the Tuareg have adopted many names taken from the Bible and Arabized, e.g., Moussa from Moses, Firhoun from Pharaoh, Younès from Jonas, etc.

They also bear very ancient names which come to them through tradition and whose meaning and origin they are ignorant of: Akhamouk (masc.), Amastane (masc.), Yklou (masc.), Chékou (fem.), Tinguelous (fem.). (1)

1. This name may come from the Latin angelus.

From then on the child has his father's name joined to his and keeps it all his life. There are no family names and marriage does

304 Circumcision. -- Boys are circumcised at the age of three or four, usually by a marabout. Circumcision (amoud, amilli, or azemmoued) is not the occasion for any festivity and is practiced collectively. The contusing instrument used is a little knife with an iron blade, used by the men as a razor. During the healing period the child rests in his parents' camp and is cared for by them.

Little girls are not excised as they are among the Moors of Tagant and Hodh.

Children go around naked until they are five or six years old, depending on the wealth or the foresight of their parents. Little girls wear a loincloth at the age of six or seven, while boys wear trousers of the same style as the men.

Education. -- Children's education begins after weaning. From that time on the boy passes under the control of his father, while the girl stays in her mother's hands. This education is hardly complicated for either the boy or girl.

The little boy, from the age of five, takes care of watching the goats and sheep by himself. Later he is entrusted with the camels, which he leads to pasture and to drink. He is also taught how to milk goats, for among the Tuareg, men, as a rule, take charge of this job. Toward the age of seven he begins to ride camels. Then fights with sabers or lances are organized in the form of games between children of the same age, arms being replaced by millet stems or tree branches. This is not a part of education properly speaking, since it is done by the children themselves.

Religious education is rather neglected among the Ahaggar Tuareg where marabouts are scarce. When there is a marabout in a camp, he teaches children and young people the rudiments of the Koran, which they learn by heart by singing it all day long, for they are ignorant of Arabic writing.

/287/ The litham /veil/ is put on the boy at fifteen or sixteen when the hair begins to appear in his armpits. It is put on by the father, most often at the time of Ramadan. There is no additional ceremony for the occasion. The father gives his son some good advice, and young women and girls give him tobacco as a gift.

Chapter II

Circumcision

In Tamashek, "azemhoud-n-baradhĕn" (circumcision of children) from the verb "ezmahad" , to circumcise. 304 852

There is no set age for circumcision; generally it is carried out after the age of five.

The operator is summoned to the amazar' (douar), and all the people present take part in the operation, carried out as follows:

The operator holds the foreskin with a bit of "saâf" (djerid or palm leaf) and cuts it with a well-sharpened knife. To cicatrize the wound, it is dusted with leaves of atle (Tamarix articulata) and skins of dried pomegranates ground to powder. [278] Then it is washed with camel urine, and all painful contact is avoided by means of splints held by strings fastened behind the back. [237]

Then there is a feast: a sheep's throat is cut, and it is eaten by the guests.

Chapter III

Puberty

In Tamashek, "tamendjott" . As soon as he is of an age to fast, that is to say, as soon as he has reached puberty, the boy begins to wear the "tidjelmoust" veil which he will never leave off thereafter. 882 291

846 /120 cont./ is said that a woman will never again bear children
751 if, during a delivery, she turns the foetal pouch inside out. Another cause of sterility is being hit by the tail of a uran.

845 Deliveries generally take place very well, but there are accidents, the percentage of which is not known; either the infant dies or puerperal fever is contracted. The Tuareg are completely powerless against such accidents resulting from childbirth.

852 /121/ On the seventh day of his life, the infant receives
553 his name, the occasion for a celebration to which all the close relatives are invited. A great meal is served, followed by tendi and ilougan. It is an honor to be the godfather and to give the infant its name; this honor is paid for in gifts (alouf). When several persons are candidates for the position of being the godfather, the winner is chosen by drawing straws.

854 As do all the mothers of the world, the Tuareg woman coddles her baby, covers it with caresses, is touched to hear it cry, and sings it to sleep: "O hare, bring slumber, my baby won't sleep." As soon as he can walk, the infant gets to know the camp; he wanders around the tents, plays with the black servants near the fire, learns to talk, and remains very attached to his mother, who, day after day, teaches him the customs. The daily observation of the customs makes the child very obedient and very respectful.

857 At about the age of five, the young imrad Targui beings
868 to follow his brothers or sisters as they tend the goats. The young nobles follow their Negro shepherd. The child thus learns to know his country, the paths, the plants, the animals, and their habits. An old servant will point to a track on the sand and say: "Here's your father's camel, and this track is that of the female camel that just gave birth."

During his comings and goings across the pastures, the desert life engraves itself on his memory. He notes the track of the gazelle on the sand and that of the cheetah in pursuit. "Look," says the old slave, "in spite of the slyness of the

539 /137 cont./ under the eyes of the bandits, who regarded with stupefaction the man who, having hewn a piece out of the mountain, defied them from the vantage point of the breach.

Thus ends this story of Elias. Others concerning this hero must exist, but they are buried in men's memories.

One may still admire Elias' exploit: the breach in the [823] Adriane is a landmark of Tamanrasset, and the boulder that was hewn from the mountain rests eight kilometers from there in the In-Zaouen wadi, where it has remained planted, a reminder of the hero's valor.

852 Thus, observing nature, listening to the old stories, the 304 young Targui grows up and forms his opinion. At the age of six or seven years, he undergoes circumcision: "agadam." The relatives gather for a big meal on this occasion.

857 From the women, the young boy learns to sew cloth and 868 leather. He makes toys from old rags; these are usually camels in stylized forms, sometimes having real artistic value. Toy in hand, he races with his comrades to see whose camel is the swiftest. Girls and boys alike make dolls dressed in the Tuareg style; they play camp, paying visits, drinking tea, and striking camp. The young boys carve greatly stylized camels on flat stones or on goat jawbones cut in two.

A favorite amusement consists in mounting an ass and making it gallop, which is not accomplished without numerous falls in the beginning. However, it is the camel which haunts the child; his father has /138/ already let him ride for a circle around the camp, but the little boy wants to be master of his own mount, to guide it across the fallen rocks of the nearby mountain, then to break into a fast trot on the plateau bordering the wadi but not beyond, for he would be seen from the camp and would risk a severe scolding for having taken a camel to amuse himself. Nevertheless, his parents know how it is, for they did the same thing themselves when they were young, but the "canoun" must be applied.